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1 Explain the concept of God and path of liberation as expounded in the Gita.
Answer According to Gita, God is a one Supreme, infinite, all pervasive, Omnipotent, the beginningless and endless, immortality and death, begin and non begin and beyond, neither being nor non-being, Source of all and specially of all that is excellent, Personal, self-revealing, indweller in human being and savior of sinners, the guardian of eternal sacred duty, destroyer and dissolution.

God is the universal caretaker of everything which we think and whom we have in this world and before and after this world. God is manifest in the nature and mind, and present everywhere at the same time as light of Sun.

God is attainable. There are many path, but most favorable is the path of devotion or the heart-felt love and worship of God. God recognize and accept the worship of those whose worship God. God doesn't have any physical form and not available in idols. God fulfilled by sacrifice, the God will give you the delights you desire. Nevertheless, true worship is not done for personal benefit.

God Cannot appear to anybody because he is not an object of anybody's cognition or perception. The Bhagavadgita is emphatic that God is all-in-all and He is not limited in any matter and manner whatsoever by anything outside him, because nothing is outside the God.

Three major concept of God in Gita.

- ① Jivatman - Bound to individual ego.
- ② Maya - Associated with it's non manifest primal power.
- ③ Brahman - Independent of any power or adjunctant.

Liberation - The Bhagavad Gita recognize liberation as a supreme goal of human life. Liberation is supreme highest status beyond good and evil. The Gita conceived liberation as eternal and indestructible status and as the seat free from all troubles along with the freedom from birth and death. Moksha is a state where there is no pain and soul has supreme perfection. Liberation in Gita is delight in the self, contentment with the self, self-realization and self-fulfillment. it is free from moral obligations. A liberated person neither act nor cause others to act. The liberated person may work for the good of humanity without moral obligation. The state of liberation is explained as the transcendental

perfection of the individual self; the attainment of God and inseparable union with him. Cita maintains that Liberation of Supreme and highest bliss, which springs from union with God.

There are three paths shown in Cita to attain the liberation or Moksha.

① Jnana — ② Karma and ③ Bhakti.

(i) Jnana (way of knowledge) — This is very effective and important theory and widely ~~the~~ prevalent theory in ancient India. It means by perfect knowledge man (person) can control his destiny. Cita belief in the power of knowledge. Further Cita says that knowledge as a sacrifice is better than any material sacrifice. ~~All~~ ~~the~~ actions without any expectation culminate in knowledge. Thus knowledge according to the Cita consist in knowing God's true nature. One who knows truly divine birth and the world is not subject to rebirth. Fire of knowledge burns all deeds to ashes. Knowledge free man from rebirth. A person will no longer be subject to rebirth which is the consequence of deeds performed with selfish motive.

Faith and control of the senses are necessary for obtaining knowledge and he who thus gains knowledge, he attains quickly the Supreme peace. Hence it is through the path we can attain the salvation.

(ii) Karma (~~way of~~ Action) — Cita ~~also~~ shows the second path for liberation ~~that~~ that is Karma. It is a method or discipline of action which leads to salvation. It means performance of moral duties with total disregard to its consequences in discharging one's normal duties. One should not keep any hope or reward. One should perform a duty without any interest whatsoever. There should never be any attachment for the work done. The Cita says that action is indispensable for us. None can remain even for a moment without doing work. Further it says that action is better than inaction. Action is necessary even for maintaining our physical life.

(iii) Bhakti (Devotion) — Bhakti-devotion or love of God. The Cita makes no distinction of race, sex or caste. The path of devotion is open to men, women and person of all caste. Any person can take refuge in God, may attain to highest goal. This path is known as Bhakti Marga which implies that a man should give up not only the fruit of action but also the agency of action. As long as a person has a will of his own, he cannot give up the agency of his action. A person can do this only when a person surrenders his will to God in self-forgetting love. The Cita teaches us that by devoted love of God a man can know God and thereby he attains liberation. It says, By devotion ~~we~~ we come to Me, what my measure is and what I am in very ~~the~~ truth, then knowing Me in very truth the straightway enters into Me.

The Cita says that by fixing one's mind on God or by being devote to him, by worshipping and serving him and thereby disciplining one's soul in full devotion to him, one can come in to God's being. Devoting means believing in God and loving him. It means bowing down before Almighty.

The Cita advocates the threefold method of Karmayoga, Bhaktiyoga and Jnanayoga. Through the concept of liberation cannot be accepted from significant point-

of view, yet it never means that this concept has no significance. The concept of Bhagvat Gita advocates renunciation of desires and the worldly or earthly pleasures or in other word to renounce the thought of the world along with developing a spiritualistic attitude towards life in oneself. The concept liberation is a matter of belief to a large extent. Though it can be justified by inference yet its empirical verification is not possible. Gita accepted the concept of liberation or salvation as a metaphysical a priori concept as Kant has accepted it.

2 Discuss the eight fold path of yoga. What kind of Siddhis do yogis attain by the practice of the path of Yoga? Explain.

Ans. The yoga Sutra of Patanjali speaks about yoga, in second part of Sutra its deal with eight fold of yoga. these folds are steps in yoga. there are following.

(i) Yamas — Yamas are five rules of behaviour which purify one's mind and behaviour.

① Ahimsa — It says not hurt anyone including animals, plants and the so called non living being like things you use. You must learn to respect everyone and everything around you.

② Steya — It says a person should always speak truth. Our words should be gentle and free from deception. They should be uttered with the desire to do good to others.

③ Ashteya — Not to steal. people should not steal credit or money or assets of other.

(d) Brahmacharya — As there are temptations of money, there are temptations of indulging into joys related to opposite sex. A person should not dreaming and thinking about opposite sex ~~intent~~ and consume a lot of energy. In fact this energy can be fruitfully used for one's personality development and socially useful purpose.

④ Aparigraha — Keeping away from receiving money or things from people. there is nothing wrong in receiving but when receiving makes you obliged to please the giver then it soils your soul.

(ii) Niyamas — Niyamas are mainly for purifying the body and mind. They are practiced on individual basis. Niyamas are three types.

① Shauca — It means keeping our body and mind clean. Taking bath everyday, cleaning our teeth, drink and eat pure.

② Santosha — it means contentment. we should do our best in every undertaking and be happy with that. There are certain factor beyond your control so if you achieve the expected goal and success.

③ Tapa — it means penance. control our desires and concentrate our mind on the one thing. Gita recognize three Taps ① Kayik ② Vachik and ③ Manisk.

(iii) Asana — It means posture in which we can sit comfortably for the yogic practices without head, neck and back in a straight line. Since yoga is vitally related to our nervous system, our spinal chord should be in the right position.

(4)

The yogic tradition give us 84 Asanas to keep our body and nerves supple. Yoga see body as an instrument to achieve union with God. we must take care of our body and give it proper exercise. Asanas build our resistance to diseases and keep us fit.

(iv) Pranayama — pranayama is getting control on our pranic energy through the control on our breathing. ~~the~~ Inhaling air called as Poorak in yoga. Exhaling air out is called as Kechal. stopping for a few seconds before exhalation is called internal Kumbhak and stopping after exhalation is called external Kumbhak. It should not be done for more than five seconds.

(v) Pratyahar — it mean withdrawing, in this we withdraw senses from their external objects and turn them inward. we have five main senses which are ~~the~~ sight, smell, hearing, touch and taste. In Yoga we chain our sense organ to ~~our~~ remains quiet without outer stimulation.

(vi) Dharana — Dharana is focusing of mind on a particular object. The object may be a part of our body like the midpoint of our eyebrows or it may be outside our body like a flame of a candle or moon or an image of the Lord and Saint. our attention should be focused on either internal or external object. This practice improve concentration which helps in study and improving our memory.

(vii) Dhyana — when one learn Dharana, to maintain attention on a single object for relatively longer periods, that steady contemplation is called Dhyana which means meditation. In Dhyana we are aware that we are a witness to what is happening in our mind, but we are not emotionally or intellectually involved in what ~~our~~ our mind is doing.

(viii) Samadhi — In Samadhi our mind is so deeply absorbed in the object of contemplation that it loses itself in the object and has no awareness of itself. Only when one comes out of Samadhi one realise that it was a state of Samadhi where sense of time and place was totally absent.

A person who progresses all these paths successfully become an evolved kind of human being. person is free from anger, lust and other vices and become the lover of entire humanity.

Siddhis are the development of super natural power by a student or aspirant of yoga when they want ~~to~~ to fulfill the yogic achievement. it is also called interchangeable or accomplishment.

Eight main power acquired by a yogi as part of Siddhi.

(i) Anima — Ability to reduce the size of body, becoming smaller than the smallest.

(ii) Mahima — Ability to assume a gigantic form, becoming larger than the largest.

(iii) Garima — Ability to become very heavy in weight by will.

(iv) Laghima — ~~Laghima~~ Ability to become small or lighter. Becoming lighter than the lighter.

(v) prapti — Ability to acquire anything anywhere.

(vi) Prakamya - Ability to obtain anything desired, ability to have realized the dreams.

(vii) Isitva - The power of absolute lordship over entire creation.

(viii) Vastiva - The ability to have anything under control, especially the physical manifestation.

In yoga sutra in its commentaries, these Siddhis are modes of knowledge knowing and acting, and they include such powers as the ability to fly, see near and far, to become invisible.

Question 3

Explain the Atomic Theory of Vaisesika.

The vaisesika system is regarded as conducive to the study of all the systems.

Its main purpose is to deal with the categories and to uphold its atomistic pluralism. A category is called padartha and the entire universe is reduced to seven padarthas. All object of knowledge and real thing comes under these seven padartha.

The theory of naturalism is developed by Sanskrit philosopher Kanada Kashyapa (2nd-3rd century CE). Vaisesika divides all existent real which are all objects of knowledge into two class being and non-being. Six categories come under being (bhava) and seventh one come under non-being (Abhava). These are following.

1) Substance - Substance is defined as the substratum where action and qualities inhere and which is the coexistent material cause of the composite things produce from it. Substance signifies the self subsistence, the absolute and independent nature of things. The category of substance is the substratum of qualities and actions. The nine substances are - ① Earth ② water ③ Fire ④ Air ⑤ Sky ⑥ Time ⑦ Space ⑧ Spirit ⑨ Mind

2) Quality - Unlike the substance, quality cannot exist independently by itself and possesses no quality and action. It inheres the substance and depends for its existence on the substance and is not a constitutive cause of anything. It is called an independent reality because it can be conceived, through named independent of a substance where it inheres. They include material and mental qualities. They are a static and permanent feature of a substance. Qualities includes material and spiritual properties. Like taste of water, color of fire, pain, pleasure.

3) Action - Action belongs to and inheres in a substance and cannot exist separately from it. But while a quality is a static and permanent feature of a substance, an action is a dynamic and transient feature. Unlike quality an action is the cause of conjunction and disjunction. Five kind of actions are ① upward movement ② downward movement ③ contraction ④ expansion and ⑤ locomotion.

4) Generality - Generality is class-concept, class essence or universal. It is the common character of things which fall under the same class. The universals reside in substances, qualities and actions. They are of two kind higher and lower. The higher generality is that of being. It includes everything and itself is not include in anything. Every other generality is lower because it covers a limited number of things and cannot cover all things. A universal cannot subsist in another universal, otherwise an individual may be

~~Peace is necessary for well being, without peace a person doesn't satisfy his material needs. Man interact with nature when his soul and mind is calm and peaceful.~~

a man, a cow and a horse at the same time.

5) Particularity → Particularity enables us to perceive things as different from one another. Every individual is a particular, a single and a unique thing different from all others. It has got a unique of its own which constitutes its particularity. It is opposed to generality. Particularity is exclusive and generality is inclusive. Generality forms the basis of assimilation; particularity forms the basis of discrimination. It is very important to remember the composite object of this world which we generally call particular object are not real particular.

6) Inherence → An inseparable relation called inherence. It is different-conjunction which is separable and transient relation and is a quality. Inherence is an independent category. Inherence is one and eternal relationship ~~subsisting~~ subsisting between two things inseparably connected.

7) Abhava (Non-existence) - Absence of an object and knowledge of its absence are different. The first six categories are positive. This is negative. The other categories are regarded as absolute, but this category is relative in its conception. ~~the~~ Kanada doesn't mention it as a separate category. There are four kind of Non-existence -

- ① Antecedent Non-existence
- ② Subsequent non-existence
- ③ Mutual non-existence
- ④ Absolute non-existence.

Question 3 A

Write a note on the theory of dependent origination (Pratitya Samutpada).

The idea of dependent origination, the seeing of which is said to be coextensive with the seeing of Dharma itself, is really one of the most central theories in all of Buddhism. There is both the general theory and a special theory. The former is coextensive with the spectrum of particularly Buddhist theories accounting for genesis in general. It is to this special theory of dependent origination that the above-cited Sutra passage refers.

The special theory is that of the cycle of the twelve nidanas, or twelve components of dependent origination, which describes how suffering comes about through the mental chain of events. This is common denominator in all Buddhist tradition throughout the world, whether Theravada, Mahayana, or Vajrayana.

The Canonical text of ~~Vibhanga~~ Theravada tradition portray Sariputta as saying that "whoever understand dependent origination understand the teaching of Buddha and whoever understand the teaching of Buddha understand the dependent ~~origination~~ origination. Followig are the twelve links (nidana) -

1) Ignorance → it means simply not knowing something or just a state of unknowing. However, within the traditions of Buddhism, this mescience is not a mere absence of knowing or an absence of a true understanding, but rather the contrary of or incompatible to true understanding. It is just as untruthfulness doesn't mean a mere absence of speaking the truth but rather a speaking something which is the opposite of the truth.

2) Formative → Formative action is a ~~mental~~ mental component or caitta. It is a thrust, or proactivity, or inclination or impulse. It is an impulse which is motivated by mescience and which projects or seeds that future life, which is

Its own proper progeny or target. It is three-fold: a meritorious ~~in the~~ ^{desire} act which seeds a birth among the fortunate transmigrants in the desire realm, an unmeritorious act which seeds the birth among the unfortunate transmigrants of the desire realm and thirdly an act which is immutable as to its outcome and which seeds a birth among the transmigrants in the two higher realms.

3) Consciousness → It means perception and thinking. ~~of a person~~. Consciousness is two-folds - (i) Causal Consciousness - This is the prime consciousness on which is fixed the impression deposited by a seeding action. ~~is done~~
(ii) Effect consciousness - when impression of seed ripen and gives rise of some sort of birth later on that first moment of consciousness becoming conjoined with a life in a mother's womb is what is meant by an effect consciousness.

4) Name or Form - It refers to postnatal development phase of a multiple composite. We may understand by mother's womb up to the time of evolution of six sense organs, the five psychophysical aggregates are already present. Among these five the body consisting of the mixed parental blood and semen is designated form, where as remaining four mental aggregates as they exist in this developmental period are designated 'name'.

5) Six-sense The six sense organs refers to the development phase from the time of completion of ~~development~~ evolution of the sense organs up to the drawing together of object.

6) Contact → This contact depends on the meeting or coming together of the three an outer object of cognition, an inner sense organ and a moment of Consciousness of cognition.

7) Feeling - Feeling is the appearance of any pleasant, disagreeable or indifferent feeling consistent with the realization by contact of the threefold fluctuation of the object field.

8) Craving - Craving is seen as threefold -

- ① Desire-Craving - as in wishing to meet with happiness.
- ② Apprehension-Craving - as in wishing to avoid the miserable.
- ③ Existential-Craving - as in being covetly attached to one's body and senses of personality.

9) Appropriation → This refers to the attachment which greatly augments the above Craving and strengthens and assists the actualization of the potency of a propensity deposited by a seeding action. Four types of appropriation are distinguished.

- ① Desire ② Perception of a self ③ false ethics and ④ ~~false religious~~ attachment to worldly system.

10) Mode of Existence - Action which actualizes a future life, and this action, which straightaway without an interruption or intervention of any other life actually brings about the future life is called existence or mode of existence.

11) Birth → Four folds of birth are - ① womb ② Egg ③ Heat and moisture ④ magical creation.

12) Death → End of the life.

These twelve are the dependent origination theory of Buddhism and teaching of Buddha.

Question 4
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What is Jain concept of Liberation?

The ultimate purpose of life and activity in Jainism is to realize the free blissful state of our true being. True philosophy should result in removing all bondage in the process of purifying the soul. The conduct of the current life should be aimed to attain total freedom from which there is no return to the birth and death cycle. Jainism prescribes a path of liberation, consist of the following trinity

→ Right Perception - It consists of seeing the true nature of every substance of the universe. Jainism advocates that one should first try to know, comprehend and understand the nature of reality, one's own self, religious goal and the path. Right perception or faith makes us realize the reality of life and seriousness of our purpose in life.

→ Right knowledge - Right knowledge is the truth, correct, proper and relevant knowledge of the reality. To understand reality one should know the constituent elements of universe and their relationship. Proper knowledge of the six universal substances and nine principles of tattvas.

Six Universal Substances—

Soul, Matter, Motion, Rest, space and Time

Nine Tattvas are

Soul, Matter, Asrava, Bandh, Punya, Papa, Samvara, Nirjara and Moksha.

Right knowledge makes us examine in detail the matter brought into the mind by right perception or conviction (both are mental process). This must be free from three defects - doubt, delusion and indefiniteness.

→ Right Conduct - proper, correct, appropriate and truly natural conduct of the life or living being (Soul) is known as right conduct.

For practical purposes, right conduct comprises ethical codes, rules and disciplines, which a human is required to pursue for the ultimate freedom. This resolves into taking the five great vows of an ascetic or five limited vows of householder.

- Non-violence
- Truth
- Chastity
- Non-stealing
- Non-possession/attachment

4
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Describe the Seven types of judgement presented in syadvada.

Syadvada is a Jain doctrine of epistemological relativism underpinning all Jain logic which is central to their philosophical perspective that all propositions about truth are based on finite, limited and contextual postulates.

Etymology of Syadvada comes from two roots. Syat means "may be" whereas vada means "assertion" and it makes together 'assertion of may be' or the assertion of possibility.

Saptabhangi or the theory of sevenfold predication is a method of cognition to apprehend the correct nature of reality through a sevenfold relativist dialectic method. It is treated as complementary to the Syadvada doctrine.

According to the conception of Syadvada both identity and difference must exist in reality. But opponents categorically deny this claim on the ground that a dual character can never exist in an entity. Syadvada gives the use of following erroneous results.

(i) Vivrodha or self-contradiction

- (i) Viyadhi karany or absence of common Adobe
- (ii) Anavastha or regressus ad infinitum
- (iii) Sankara or Confusion
- (iv) Vyatikara or exchange of nature
- (v) Samsaya or Doubt
- (vi) Apratipatti or non-apprehension.

4B what is the ontological implication of Sunyata?

Sunyata refer to non-self or empty. In Mahayana, Sunyata refers to the tenet that all things are empty of intrinsic existence and nature.

The concept of Sunyata as emptiness state see Hamilton is related to the concept of Anatta in early Buddhism. After the buddha emptiness was further developed by the Abhidharma, Nagarjuna and Madhyamaka School, an early Mahayana school. It played a formative role in the evolution of subsequent Mahayana doctrine and practice. Buddhist philosophy are difficult to readily accommodate within our ordinary thinking about every object. Famous Buddhist scholar Nagarjuna considered two level of reality one called conventional reality and the other ultimate reality. within this framework Sunyata refers to the claim that at the ultimate level objects are devoid of essence or intrinsic properties, but are interdependent by virtue of their relations to other objects.

~~Thorough~~ Thorough elaboration of the parallels between Buddhist philosophy and category theory and bring out the broader philosophical import of category theory beyond mathematics.

4D Describe the Mimamsa understanding of non-perception (Anupalabdhi)

Mimamsa was interested in interpreting the vedas, they prominently discussed the nature and validity of knowledge, criterion of truth and falsity, source of valid knowledge. Knowledge which gives some new information about something and is not contradicted by other knowledge and which is not generated by defective condition is valid knowledge.

Non-perception is accepted by one of the School of Mimamsa, namely Bhattacharya School of Mimamsa and advocates vedanta. Non-perception is the source of our immediate knowledge of non-existence of the thing. A person say that agar does not exist here only because I do not perceive it. This is non-perception. That is we should not conclude that all non-perception leads to the conclusion of ~~non-perception~~ non-existence of what is not perceived. we do not perceive a table in the dark nor do we perceive such supersensible entities as atoms, ether, virtue, vice etc., yet we do not judge them non-existent. This is because, if a thing should have been perceived under certain circumstances, only then its non-perception under those circumstances would give us the knowledge of non-existence of that entity. The supersensible entities are those that are beyond our sense. So we cannot say that they are non-existent when we do not see them.

Questions

A Kevala Jnana in Jainism is absolute knowledge of supreme knowledge, english meaning of Kevala Jnana is omniscience, refers to ability of having knowledge of past, present and future at same time. It is highest type of knowledge and the perfection of the cognising faculty of the soul.

Omni-science is a stage when human finally cutting across all the shackles of Maya attain Moksha. At this stage soul after leaving of all the absolute gains knowledge of everything and merges into the Supreme.

A soul who has attained Kevala Janana is called a Kevalin. The view of two sects of Jainism Digambara and Svetambara differs on the subject of Kevalin. Digambara believes the a Kevalin does not experience hunger and thirst - where as Svetambara believes that Kevalin has normal human needs.

Kevala Janana is possible only when all the things obscuring karmas have been totally annihilated. It is independent of sense, can be only felt and cannot be described. The supreme and ultimate knowledge is possessed only by purified soul free from bondage.

5B

Varnashrama Dharma is the vedic system of the goals of life, social division and stage of life and one is encouraged to strive for a balance and harmony of all the four goal and not to neglect one in favour of others. Society is divided into four social groups called (varna), according to one's natural talent, skill and propensities. The intelligentsia, the administrators, the entrepreneurs and the proletariat.

The purpose of Varnashrama Dharma is to provide a structure allowing people to work according to their natural tendencies and to organise society so that everyone, regardless of their position, makes spiritual advancement.

5C

Nishkama Karma is a central theme in the Bhagavad Gita. An important philosophical concept on Karma yoga, it means to act unselfishly or without personal gain. It means an individual is acting without any expectation that good will be returned to him/her. Nishkama Karma used to describe of doing action without any expectation of the fruits.

Work done for its own sake, for the sheer joy of it, as an end in itself and without thoughts of extrinsic rewards, brings with it many blessings. This approach is a recipe for obtaining real success and the attendant rewards.

Purushartha refer to the goal or the purpose of individual life. The word purushartha can be understood as purusha mean human being and artha means purpose. This is equal for both men and women. Purushartha are inherent of the universe, they include following

1) Artha - Economic values → It is the security of having material comfort you need to live in this world with ease

2) Dharma (truth) - The right way of living life.

3) Kama (pleasure) - The desire for pleasure is what drives human behavior. A life without pleasure and enjoyment is hollow and empty.

4) Moksha (Liberation) → Final liberation. Its who you really are and final release from life of illusion.

9

Samanya is a Sanskrit word that means universal, general and inclusive, whole and entire. In the Vaisheshika School of Indian philosophy, Samanya refers to genus and is one of the seven padarthas.

Samanya dharma is a general dharma that which is not specific to a person or his/her life. It is the dharma that should be practiced by everyone.

It is a universal quality or characteristic possessed by all the different individual members of a particular class. It is one though it inheres in many individual it is eternal though the individual in which it inheres are subject to birth, death, production and destruction. The Samanya reside in substances, qualities and actions.

They are of two kinds -

① Higher which refers to being means "everything includes and is not included in anything."

② Lower - Every other generality is lower, because it covers limited things and cannot cover all.